Magnalia DEI *ab Aquilone*;
Set forth, in a

SERMON

PREACHED BEFORE
The Right Honourable the LORDS
and COMMONS, at Saint
MARGARETS *Weſtminſter*,
upon Thurſday, *July* 18, 1644.
Being the day of publike Thankſgiving for the great VICTORY
obtained againſt Prince RUPERT
and the Earl of *Newcaſtles*
Forces neer *YORK*.

By RICHARD VINES, Miniſter
of Gods Word at *Weddington* in the County of
Warwick, and a Member of the
Aſſembly of Divines.

Publiſhed by Order of both Houſes.

LONDON,
Printed by *R. L.* for *Abel Roper*, at the ſigne of
the *Sun* againſt St. *Dunſtans* Church in
Fleetſtreet, 1646.

Die Veneris 19. Julii 1644.

ORdered by the *Lords* in *Parliament* assembled, That Mr. *Vines* hath hereby thanks given him by this House for the great pains hee hath took in his Sermon Preached before the *Lords* and *Commons* on Thursday the eighteenth of this instant *July*, in *Margarets* Church *Westminster*, it being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*; And that the said Mr. *Vines* be intreated to Print and publish his said Sermon, which no man is to presume to Print or reprint without his authority under his hand, as he will answer the contrary to this House.

John Brown, *Cler. Parliamentorum.*

Die Veneris 19. Julii 1644.

IT is this day Ordered by the *Commons* assembled in *Parliament*, That Sir *Robert Harley* do give the thanks of this House to Mr. *Vines* for the great pains hee took in the Sermon hee Preached at the intreaty of both Houses, at St. *Margarets Westminster*, upon the day of publike Thanksgiving for the great Victory obtained against Prince *Rupert* and the Earle of *Newcastles* Forces, and he is desired to publisht it in Print.

H. Elsynge, *Cler. Parl. Dom. Com.*

I appoint *Abel Roper* to Print my Sermon.

Richard Vines.

To the Right

HONOURABLE

THE

LORDS and *COMMONS*

Assembled in *Parliament.*

Right Honourable and Noble Senatours,

BY this time it is cleere day, even their eyes, whose unwillingnesse to believe it made them blinde, are now waken; to see that God did indeed put matter of thanksgiving both into our hands and mouthes: To disguise so solemne a duty onely to support reputation in the eyes of the world, is no lesse then to put an Irony *upon GOD. Thanksgiving is the* reply *we make to GODS* answer *of our prayer, of whom if we walke worthy, he will*

ſurely make rejoynder *of new mercies. Though we cannot expect but that we may ſhift our garments and ſomtimes weare ſackcloth. The Lord ſet our hearts in tune, whether to* Lachrymæ *or* Hallelujah; *Beware of that rock which the* Iſraelites *fel foul upon in their* wilderneſſe condition, *where being at Gods more immediate finding, and having all their entertainment from Heaven, they moſt of all did then imbitter GOD by their murmurings againſt and temptations of him; The good Lord command the Weſt to blow as ſweet a gale as the North hath done, and ſo finiſh his own worke, that unto* Henricus Roſas, Regna Jacobus, *may be added,* Eccleſias Carolus; *So prayeth,*

Your unworthy ſervant
for Chriſt
Richard Vines.

A

SERMON PREACHED

Before the Right Honourable the

LORDS and COMMONS

assembled in *Parliament*, upon the

18th day of *July*, 1644.

It being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*.

ISAIAH 63.8.

For he said, Surely they are my people, children that will not lie: So he was their Saviour.

WHat the Historian sayth of that day, wherein *Scipio* and *Hannibal* disputed that long depending cause, between *Rome* and *Carthage* in open field, *The Romane Empire* (untill that time) *had not seen a greater day*. The same may I justly say of the occasion of this our meeting: Nor we nor our fathers in this Kingdom: considering the numbers on both sides, the Interests that lay at stake, the fulnesse of the victory, the hopefull consequence of it, have had more cause to sing, *They compassed me about like Bees, they are quenched*

Non fuit maior sub imperio Romano dies, &c. Florus, *lib.* 2. *cap.* 6. *de bello Punico secundo.*

as the fire of thorns: for in the Name of the Lord will I deſtroy them; Thou haſt thruſt ſore at me that I might fall, but the Lord helped me: The Lord is my ſtrength and ſong, and is become my ſalvation. The voice of rejoycing and ſalvation is in the Tabernacles of the righteous: The right hand of the Lord doth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doth valiantly, Pſal. 118. 12, 13, 14, 15, 16, &c. for though God have cleerly atteſted his preſence with us, by many viſible tokens thereof ever ſince we came into this wilderneſſe, ſo that we may truly ſay, *Take counſell together and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand*, for *Immanuel*, Iſa. 8. 10. yet hee never yet did ſet a broader ſeal to this Cauſe in teſtimony of his patrociny thereof than at this time and place. The firſt Summer of our war hee wrote himſelf *our God* in great letters at *Edge Hill*; The ſecond, in yet a greater character at *Newbery*; The third, that he might be legible to ſuch as hitherto would not ſee; hee hath wrote himſelf *Immanuel* in a Text letter, even in that place where that which hath ſince proclaimed it ſelfe a cruell war, did then, in its infancy, diſguize it ſelf under the name of *Guard*, a good *Omen*; *Hannibal* is routed neere the walls of his own *Carthage*: There can be to us no better ſigne than when God increaſes upon us, and ſtill makes us better meaſure of his mercies than aforetime. *New mercies* from him are the matter of a *new ſong* to us, and of a *new name* to himſelf, ſo let him ſwallow up the leſſer characters of his goodneſſe to us, in ſtill a greater letter; untill the *Egyptians* ſee and ſay, *Let us flee from the face of Iſrael, for the Lord fights for them againſt the Egyptians*, *Exod.* 14. 25.

I ſhall not ſtand to rip a ſunder the texture of the whole

whole Chapter, the beginning of it is taken up in a dialogue between the Church and Chriſt: *Who is this* (ſaith ſhe) *that commeth from* Edom *with dyed garments from* Bozrah? *It is I* (ſaith hee) *that ſpeak in righteouſneſſe, mighty to ſave. Wherefore* (ſaith ſhee) *art thoured in thine apparell, and thy garments like him that treads in the wine fat?* I have (ſaith he) trodden down my enemies, & ſo have ſtained my garments with their bloud, as theirs with the bloud of grapes that tread the winepreſſe: And becauſe a third queſtion might have beene asked, what partners hadſt thou in the work? he anticipates in the 5 Verſe. *I looked and there was none to helpe, and I wondred that there was none to uphold; Therefore mine own arme brought ſalvation unto me, and my fury it upheld me, and I will tread down the people in my anger, &c.* How little? how nothing? doth the Church contribute to her own deliverance or ſalvation? She hath nothing to do, but like *Iſrael, to ſtand ſtill and ſee the ſalvation of the Lord*, and afterwards to ſing and follow the Lords hand with acclamations; therefore ſhe breaks forth, *Verſe* 7. into theſe words, *I will mention the loving kindneſſe of the Lord, the praiſes of the Lord according to all that the Lord hath beſtowed on us*, &c. Exod. 14. 13. with *cap.* 15. *Ver.* 1. &c. 1

Now as a good Hiſtorian doth not relate meere and naked matters of fact, but the reaſons and conſiderations moving ſo or ſo, with the effects and reſultances; ſo the Church ſurvaying the loving kindneſſes of the Lord; even from the times of *Egypt* and of the wilderneſſe (which was the great letter wherein the Alphabet of his remarkable mercies to that Nation did begin) ſuggeſts in the words of my text, the conſiderations upon which God proceeded to be their Saviour: *For he ſaid, ſurely they are my people, children that will not lye: ſo he was their Saviour.*

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The words have no great knot in them; that expreſſion, *Children that will not lie*, requires a little light,

Mercer. *in* Gen.21.13. *mentiri Hebraicè eſt & dicti & facti*: The Hebrews call lying not only in words, but deeds; verball lying I ſhall not inſiſt upon, for though the Papiſt under-prop his Religion as the enemy doth his cauſe with legends of theſe *pious fraudes*, yet lying is a trade that will break both the firſt Merchant thereof, and the Broker, and the credulous buyer or receiver; they cannot keep open ſhop long, lying Bonefires will not blaze long, lying Bels will be preſently in the changes; though truth may loſe ground at the ſtart, yet it ever wins at laſt.

The text ſpeaks of lying in deed or fact, when a man doth *fallere fidem datam*, break his Covenant, deal perfidiouſly with God, for that is the proper notion of lying in fact; to break through and violate ingagements, to be unfaithfull, to deal falſly; ſo the word is uſed, *Gen.*21.23. *Sweare to me that thou wilt not* lie *or deal falſly*. Pſal.44.17. *All this is come upon us, yet have wee not forgotten thee, neither have we* lyed, *or dealt falſly in thy covenant*, Pſal.89.33. *I will not ſuffer* (ſaith God) *my faithfulneſſe to* lie *or fail, my covenant will I not breake, nor alter the thing that is gone out of my lips*: and ſo you ſhall find (though the word in the fountain be not שקר as it is in the text,) *Pſal.*18.47. that feigned ſubjection or obedience to God or men is called *lying*; *The ſtrangers ſhall* lie *unto me*, or diſſemble their ſubmiſſion; in which notion the word is alſo uſed, *Deut.*33.29. *Thine enemies ſhall be found liers unto thee*, that is, they ſhall not dare but to be ſubject, though their hearts be rotten; and to conclude, *Hab.*3.17. *The labour of the Olive ſhall lie*, that is, fail or fruſtrate expectation; ſo that

כחש Is the word uſed, Pſal.18.47,&c.

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it cannot reſt in doubt what ſhould be meant by *children that will not lie*, that is, they are my people that will not ſhrink (as one of our *Engliſh* tranſlations doth well turn the Latine, *filii non negantes*) they will keep touch with me, and will anſwer their covenant-ingagements. Mr. *Coverdale's* Tranſlation.

The words hold forth unto you three things;

That God, in the experience, and by the confeſſion of his people was their Saviour: *He was their Saviour.* 1

The conſideration which hee had, and the account which he gave to himſelf of them; *He ſaid they are my people, children that will not lie.* 2

The connexion of theſe two together; ſo he ſaid of them, and ſo he was to them; *So he was their Saviour.* 3

For the right apprehenſion of the ſenſe of the words, you are to take them as a *Proſopopeie*, conceived in way of imitation of *men*, that as a father in debate within himſelf what he ſhould do concerning a lewd and diſobedient ſon, ſaith, his courſes are looſe and vitious, his diſpoſition illiberall, his carriages towards me undutifull, but he now falls at my feet, laments his exorbitances, obliges himſelf to return *ad bonam frugem*, what ſhall I conclude? why notwithſtanding all this, hee is my child, *parentes nil non ſperant de filiis*, hee will now keep promiſe, I will be a father to him; So God is conceived of in this text, as being in conſultation with himſelf about *Iſrael*; and the word *ſurely* or *notwithſtanding*, implyes that he could lay much rebellion, many relapſes to their charge, and yet on the other ſide conſiders, They bewail their evill ways, they renew their covenants with me, they put upon themſelves new ingagements to be mine; Ile truſt them, ſurely they will not lie, nor ſhrinke; how doth the love of God to his people preponderate all their miſcarriages? how in- Sanctius *in locum.*

clinable is he to conceive hopes of them? for though he can alleage enough against them to justifie his desertion of them, yet he buries in forgetfulnesse that which is past upon hopes of better for time to come: and this expectation which he hath of them, gives a *non obstante* to all their former provocations and iniquities, and casts the skales with him to be their Saviour. *They will not lie: So he was their Saviour.*

The Observations that I shall take up at this time follow in their order:

Observa.1. *God could have drawn up such a charge against his people to whom he was a Saviour, as might have justified him to all the world, if hee had refused them.* I gather this from the first words he said; *He said surely*, or (as it elswhere is translated) *notwithstanding*: when one begins a speech with a *notwithstanding*, hee leaves it to your conception to imagine all that was in his minde which never broke forth; and it carries it cleere enough, that God broke through all the considerations of their rebellion, apostasie, unworthinesse, when he said, *Surely they are my people*: and the like forme of speech carries the same implication, *Matth.21.37. Last of all, he sent unto them his son, saying, They will reverence my son*, as if he had said, They have hitherto killed my servants one after another, but they will reverence my son: Observe the connexion of the former Verse with my text, *I will mention the loving kindnesses of the Lord, the praises of the Lord: for he said*, yet *they are my people*, that is, when hee might have said so much against them as to have deserted them, and given them up to destruction; then hee said, *yet they are my people*. It's good for us to observe what God might lay in charge against us, even then when he crowns us with his favour, or wee

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proclaim his praiſes: for nothing gives a better foyle to mercy, nothing ſets ſuch an edge upon thankſgivings, nothing ſets the ſtrings in ſweeter tune for praiſes, than for us to conſider and compare our remoteneſſe from expectation of any Salvation, *Make a man firſt humble, and you make him thankfull*, He that firſt can juſtifie God will the more eaſily and freely glorifie him. We finde not in the Phariſee his *God I thank thee*, any ſelf-condemning or God-juſtifying expreſſions: Our Saviour obſerves that that Leper who (of ten healed) came onely back to give glory to God, was a Samaritan. *This ſtranger*, ſayth hee, *Luke* 7.16,28. Let us ſet our Nationall ſins before our eyes this day; when we come with our peace-offerings for publike mercies, theſe ſowre herbs will quicken our palate to the reliſh of this Paſſeover, for it is a Paſſeover indeed, God having made the deſtroying Angell to paſſe over the houſes of his people, and led the ſtroke to finde out them that would keep us ſtill in *Egypt*, after God cals us out; And to let paſſe all thoſe provocations of God by this Nation for ſo many yeers of reſt. Let us looke upon the face of our wildernes-ſins (as I may call them) and what were Iſraels wildernes-ſins? murmuring againſt God, complayning of his dealing with them, diſlike of his Covenant, contempt of his Promiſes, returning in heart into *Egypt*. And are not our carcaſſes as worthy to fall in the Wilderneſſe as theirs did? for it was not for their *Egypt*-ſins, but for the wilderneſſe-ſins, when they were in paſſage to the promiſed Land, that God ſware in his wrath againſt them, that they ſhould not enter into his reſt. Have wee not cauſe to tremble leſt God ſhould enter the *caveat* of ſuch an oath againſt us for the Heb, 3.10,11.

sins wee are guilty of in this our passage. What bitter complaints of, and murmurings at, Gods dealing with us? What mutinies against our Leaders? what evill reports are brought up of the Reformation intended? what lusting after the former flesh-pots? what calling for Captains to lead us back again into bondage? what dancing before the golden calves of new opinions and ways of our own erection? and yet God is our Saviour with a *non obstante* to every of these miscarriages: *Let us rejoyce with trembling*, and be broken into thankgivings. In our receiving of such high grace and favour, we must look to two things:

1 The relish of the mercy bestowed, which is quickned by sense of our unworthinesse.

2 The digestion of it into thanksgivings, prayses, and obedience.

In relishing of a mercy a man eyther looks upon it as a *benefit*, and so hee gives thanks to God as the *benefactour*; or as it is a fruit of prayer, and as it is the workmanship of God in which he is seen in wisdom, power, presence, goodnesse, and so he praises God as the *workman*: for that is the difference between thanksgiving and praise, the one looks at the benefit, the other at the workmanship of God in it. If one give you a Watch or curious piece, the benefactor hath the thanks, the workman hath the prayse. There are more thanksgivers, than praysers of God, because though many taste the benefit, yet few taste or see God in it.

And for the digestion of a mercy bestowed, it is much according to the relish of it. He that relishes onely his own interest or good in it, turns it oftentimes into matter of self-glory, security, &c. but he that sees God in it, *The joy of the Lord is his strength*, to make return of prayse and service to God again.

Gods

Gods people will not lie or faile God of his expectation that ehe hath of them. The Text puts theſe two as ἰσοδυναμοῦντα, one and the ſame, *They are my people, Children that will not lie.* God ſayth of himſelf that he cannot lie: of his people that they will not. The reaſon is, becauſe they follow and adhere to him and his Cauſe upon true principles, and not ſelf-intereſts and ends; a man may advance very farre and do valiantly upon private intereſt and ends. He may run ſwiftly and ſmoothly, but he always fals towards and reſts upon his byas. The mixt multitude that go out with Iſrael will fall to luſting. We have ſeen the end of ſuch blazing and falling ſtars, who after they have deceived us awhile have been reſolved into their elements of earth and ſelfe reſpects; but a man that is carried by true Principles though the compaſs may through infirmity or temptation ſomtimes admit variation or wavering, yet it recollects it ſelfe and will point to the true pole, what waves or winds ſoever beat againſt the ſhip wherein he is. *Obſerva.* 2.

The Church gives unto God alone the title of a Saviour, *He was their Saviour.* But are there not Saviours beſides him? *Saviours ſhall come up on Mount Sion to judge the Mount of Eſau*, Obad. *Verſ. ult. When they cryed unto thee, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies*, Nehem. 9. 27. As the Scripture calls Magiſtrates *Gods*, ſo it calls the *vindices* or Judges which hee raiſed up to Iſrael, Saviours: but as thoſe are but *dii minorum gentium*, Gods by participation of ſome ſpark of his image and authority: ſo are theſe but *ſubſaviours*, inſtrumentall actours ſo far as they are acted by God; the glory of an inſtrument is none, but what redounds to the workman that made it, or uſeth it. *Cicero* taxes *Verres*, for that he found him at *Obſerva.* 3.

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Syracuse written σωτῆρα a Saviour. *Hoc quantum est*, sayth he, this is so great a style as cannot be expresst in one Latine word. The word Saviour hath no plurall number in an univocall sense. *Hos.*13.4. *Thou shalt have no God but me, for there is no Saviour besides me.*

I will not common-place this point. This day is text enough to prove the truth of it. Let us make particular use thereof. 1 To acknowledge God alone The Saviour. 2 To rejoyce in him. 3 To render to him as to a Saviour.

1 To acknowledge him, whose finger, doe I say, or arme rather was made bare in this businesse. Remove the thick wood of men, the so many thousands out of your eye, that you may see God; I know wee have (as he said) *prodigia & miracula humana*, prodigies of men for valour; wee have seene the chiefe Commander in fight, to be (as was said of *Cæsar*) *medius inter imperatorem & militem*, betweene a Commander and a common souldier. But who teaches their hands to war and fingers to fight? The more of God we see in them, the lesse of them let us see in themselves. And because the word *Saviour* will carry it both to deliverance and victory.

1 Let us see God in the deliverance. What might we have lost by this battle? Might not the Religion, Liberties, Happinesse of two Kingdoms have been shaken? would not the enemy have been heightened (if yet there be any degrees of ascent left) unto such insolency and cruelty, that as was said of *Tarquin*, *Vel ipsam sævitiam fatigasset*, he would have tyred out cruelty it selfe? Would it not have beene the greatest crime to have been godly? should not every *Aristides* have tasted

tasted of their ostracisme, at the least, for no other reason than *quia nimium justus*, He is too good? and if any have more cause to consider this, than others, they are those that have more of Christ in them, than others; to whom *England* and *Scotland* both might have been another *Ireland*. I cannot expresse the consequence. God denied the premises or antecedent, who is our *Deus liberator*, He hath delivered, Hee doth deliver, and wee trust also that he will deliver; Hee hath delivered from plots, from stratagems of dilatory and delusory peace. He doth deliver from the sword of a furious enemy; and we pray that He will deliver the King unto his loyall Parliament and people.

2 Let us acknowledge God in the Victory. How long did we lie against a strong City, untill God sent a great army to surrender it up into our hands. It was relieved that it might be emptied; that *York* might be carried out into the field, and taken there. *Who so is wise and will observe those things, even they shall understand the loving kindnes of the Lord*, Psal. 107. 43. Did not the enemy flesht with that successe follows us, and seek us out? for so God will have it. At *Edge Hill*, *Newbery* and *York*, wee shall be defendants: was not there some inclination of the battle at the first against us, and some trepidation in divers of our men? Is this to be ascribed to the dubiousnesse and uncertainty of war? for so *Homer* calls *Mars*, ἄλλε προσαλλὸν *an up and downe*, *Iliad.* 1. or rather did not God take off some of *Gideons* souldiers? *They are too many* (saith he) *for me to give the Midianites into their hands*, Judg. 7. 2. Wee have always hitherto found it in experience in all our battails that God removes men from standing in his light, and obscures us

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the more to ſhew himſelf: do we need this art of God to take off our pride and ſelf-confidence? or doth God in goodneſſe to us delight to ſweeten our victories, becauſe gotten by his own hand, and will not doe us ſo much hurt, as to let us be our own ſaviours? ſome uſe there is to be made of it, that God in no battle, as yet, would ſuffer men to hide him from us: and bleſſed be his Name: for the ſight of him in a Victory, doth us more good than the Victory it ſelf; And yet further to winde up the ſtrings of your prayſes, ſee the ſpirits of the enemy which God hath given into your hands; and God hath ſhowne you their ſpirits in their colours. There is a ſword reacht from a cloud with *Fiat juſtitia*; its well no higher hand reacht out that ſword unto them. The Oracle with which hee conſulted that deviſed that Motto, *Fiat juſtitia*, was too cunning for him; as it was for *Cræſus* when it ſaid, *magnam pervertet opum vim*) that he ſhould overthrow a world of wealth, for it was indeed his own he loſt, and ſo it pleaſed God the tables ſhould be turned and the Motto ſhould become ours, and that it ſhould be ſent up to you to whom it belongs, as a memorandum, *Fiat juſtitia*. The Crown and Mitre under it, ſhews alſo that they hold the old principle, *No Biſhop, No King*, that is the loweſt interpretation it can bear: It is to be feared that the Mitre might in time have crept higher, for it is an aſpiring thing, and the Motto ſeemes to joyn the Crowne and the Mitre in equipage, *Nolite tangere Chriſtos meos*; As for the Crown let Mercy and Truth be the ſupporters of it for ever, *Prov.* 20. 28. but for Mitres (if Hiſtories lye not) we may ſay of them, as it is ſaid of ſome trees that grow not kindly in vicinity to each other; the

Crown

Crown hath never flouriſhed that hath grown too neer the Mitre: There is a ſword alſo in one hand threatens to unity a knot in an other; haply they meane the Covenant of the Kingdomes: but that which is more ſtrange is, that this knot did ungird that ſword: And finally that they may ſhew their vile eſteem of you; they call ſome of you, in a picture, Dogs barking at a Lion, and in the Motto they call you *Catilines*, for that is the Engliſh of *quouſque tandem abutère patientia noſtra*, which might have been a proper device, if in the Lions place at which we bark not, they had ſet the Fox or the Wolfe and had owned their own character. And is this the feſtivity of their wit or the rage of their ſpirits? whatſoever it be, God hath given them check; for though upon confidence of ſucceſſe they did antedate their bells and bonefires, yet in a few houres there was nothing of them left in the field, but bag and baggage, Ammunition, Ordnance, Priſoners, dead carcaſſes; which had been more, if a Noble Commander the honour of the field he treads upon, had not taken up that ſweet word which *Cæſar* ſomtimes uſed, *parce civibus*, ſpare the deluded countreymen.

To rejoyce in the Lord the God of our ſalvation; The 2
Romans allowed no triumphs to Civill Wars, for they make the deepeſt wounds, *alta ſedent civilis vulnera dextræ*; And haply you will ſay, that *Janus* temple is not yet ſhut, the ſword is ſtill waken, and we know not for how long a time the Commiſſion that God hath given to it is yet in force; we want our *David* alſo to endite ſongs to the chief Muſicians, and it muſt be confeſſed, that there yet remayns that which lames our joy and breaks a wing of it that it can but flutter and not fly

high: we know not how many heads of this *Hydra* will yet repullulate, when War is once let looſe, it is like the winds which Poets feigne that one had in a bag, the mouth whereof being opened, *una eurusque notusque ruunt*, they ruſht all forth and could never be gotten into the bag again: but God is the God of Hoſts, and the battell is not yours but Gods, and if hee give *Moſes* and *Iſrael* a ſong, let them ſing though they have yet a great and terrible wilderneſſe to paſſe through, where if we can hardly tread beſide Serpents that ſting mortally, &c. yet alſo we have a cloud that covers us, an Angell of Gods preſence that ſaves us, a rocke that gives us water, and which is above all, a Tabernacle of his worſhip: therefore let us rejoyce even in this our wilderneſſe.

If there be yet any that think we diſguiſe and lie our ſelves into ſinfull and blaſphemous thankſgivings, (for the *Oxford* bells ſtill ring in ſome mens ears) let them conſider what a remarkable poſtſcript God hath added for confirmation of this Victory in the ſurrendry of *York*; and if they be not ſo far out of taſte, as to account it a judgment and a miſery, let them alſo rejoyce with us; for how doth hee differ that is hardned under ten mercies, from him that was hardned under ten plagues.

3 Let us all think of rendring unto God: every man aske, *Quid retribuam?* the hundred and ſixteenth *Pſalme* ſets unto us a full Copy: Take heed of pride which uſually attends the receit of benefits; and ſuch pride brews a new cloud, 2 *Chron.* 32.25. Hezekiah *rendred not again according to the benefit done unto him; for his heart was lifted up, therefore there was wrath upon him,*

him, and upon Judah and Jeruſalem. The *Roman* Commander upon ſome appearance of the gods for his help in battle, built a Temple to them, *& reddidit commilitonibus deis ſtipendium.* God muſt have a ſhare out of this Victory; Every mercy puts us further into debt to him, and puts upon us new obligations: The beſt rule to be obſerved herein, is, to pay unto him no leſſe in our thankſgivings, then we bad him in our faſtings and humiliations: we are apt to be liberall in vows, and penurious in performance: & how then ſhal we acquit our ſelves from being *lying children? Hee is my God* (ſaith *Moſes* and *Iſrael*) *and I will prepare him an habitation*, *Exod.*15.2. which ingagement they did afterwards make good in laying out their bracelets, ear-rings, rings, tablets, all jewels of gold, &c. for the making and ſervice of the tabernacle, *Exod.*35.21,22,&c.

The fourth and laſt point which brings up the Rere, is the very *aliquid* of the text, ariſing from the connexion of the parts of it by the binding beam *ſo*, ſo he was their Saviour. *Obſerva.*4.

God promiſes to himſelf that his people will not ſhrink from him or deal falſly with him. So he is their Saviour: for he ſpeaks *more humano*, ſurely they are children that will not lie, and ſo he is their Saviour.

The ſum of that which Gods expects in this ſaying, *They will not lie*, is.

They will not violate their covenant, or play faſt and looſe with me, they will not hereafter ſay I was forced to it, the ſtorm drove mee uuto it as an harbour: I enter'd it with a ſide-wind will and affection. There is no doubt but the proſperous ſucceſſe of our Armies will make many *Samaritans* to be *Jews*, and 1

many will ſtand under the tree for ſhelter in a ſtorme, who would willingly afterward cut it downe; if your heart be not right with God you will never be ſtedfaſt in his Covenant, *Pſal.*78.37. The ſtone of witneſſe which we ſet up in this place will be our accuſer for ever: If we prevaricate with God by eluding the Covenant which we ſwore in the hearing thereof.

2 That they will not adulterate his worſhip, in which God is punctuall and exact; for if the Arke be but ſet upon a Cart, which ſhould be carried by the Prieſts, there is a breach; becauſe the due order is not kept. It's
1 Chro.15.13. a very dangerous kind of lying to vitiate the worſhip of God, which for the eſſentials thereof conſiſts (as I may ſay) *in indiviſibili: Thou ſhalt not adde* (ſaith he) *nor diminiſh.* It is obſerved that even when the Morall Law
Exod.32. was comming down to *Iſrael* they broke out into open impiety in the golden Calf, and ſo in the beginning of the Prieſts adminiſtration, they tranſgreſſed in offering
Levit.10.1. ſtrange fire; corruptions may grow up in time, but let us not like *Jeroboam*, begin with a lie.

3. That they will not belie their profeſſion, but anſwer it with the power of godlineſſe: how unſuitable is it, to be a Reformed Church and remayn deformed Chriſtians? God expects a reformation of our private, and an entertainment of godlineſſe into our hearts, or elſe you may be like the *Iſraelites*, that had all things according to the pattern, themſelves being a hard-hearted rebellious people. This particular practicall godlineſſe, I doe humbly commend to you the *Nobility and Gentry*, for our Reformation ſhould begin *à majoritis* (as hee ſaid,) bring the knowledge of God and his wayes into your ſouls, families, retinues, places of command; *be godly*

as

as poore men. It is *terminus diminuens*, an expression savouring of diminution, when men say, hee is religious for a Noble-man, hee is godly after the rate of a great Gentleman; Not that I upbraid you, for I hope God hath as great a harvest in that kind of corn in this land as in any other field, but I put you in minde of it this day.

This point cals upon you to reflect upon your selves, and consider what an ingagement is put upon you: I say not so much by the victory God hath given you, as by that which God promiseth himself of you, for might not his being your Saviour arise from this expectation, *they are children that will not lie*; say then; *Applic.*

If promises of great things should single out some of you that are our corner stones, promises that (as *Marianæ* saith) would even fell down the Cedars of *Lebanon*, would you not fall but stand impregnable? The way that *Lewis* the Eleventh took, was to single out the *Proceres* by gifts & indulgences, that he might (as *Comminæus* saith) the easilier doe what hee would with the lesser shrubs, *the commons*, and by that means he sued out his livery, and as himself expresst it, he delivered the *French* Kings from their Wardship: you have read what God offer'd *Moses*, Exod. 32. 10. *Let me alone that I may consume them, and I le make of thee a great Nation*, which condition *Moses* accepted not, he would not be hired for a private interest to desert his place and duty.

If such a revolution of things should be, as that the enemy whom God hath slighted this day should knit his parts together again, and reinforce himself and prosper, and come into the *fauces* of this City and take *Jerusalem* (as I may say) would you not lie, not fail your in-

ingagements? nor cry of Parliament and Covenant? nor bleſſe your neutrality and malignity, becauſe by them you are reconcileable?

If ſucceſſe ſhine upon you, and the Lord go yet before you, untill hee bring you out of this wilderneſſe, will you not endevour to goe leſſe than you bad him at firſt? and being landed on the ſhore, forget what you ſaid in the ſtorme; like them of whom it is ſaid, *Pſal.*78 34. *When he ſlue them, then they ſought him, and they returned and inquired early after God; and they remembred that God was their rock, and the high God their redeemer: Nevertheleſſe they did flatter him with their mouth, they lied unto him with their tongues.*

If the way of God ſhould upon diſcovery prove hard and incompliant with ſome politike conſiderations, intereſts, ends, would you then hew and pare the wood to the rule, or the rule to the wood, or make abatement on both ſides? I do but propound to you for ſelfe examination; for I have no doubt but that if the gate as now it is too little to take in the whole truth, you will rather break down a piece of the wall then leave out any part thereof; you know that *Jeroboams* interweaving too much policy into his conſtitution proved fatall to his Kingdom.

If when the Lions skin will not ſerve, the Foxes skin be taken, and there be ſet on foot ſome fair overtures of ſweet peace, to whoſe Temple we deſire to go through the Temple of Truth) which you might purchaſe upon rebate, will you be like the plain Countryman reaſoning with a Sophiſter, who cannot be taken in a fallacy by him, becauſe *hee holds the concluſion*, let the Scholers premiſes be what they will? Let your hearts be

right

right with God, and hee will ever be your Saviour. Which that they may be, I beſeech you;

Keep conſtant watch againſt private ends; and you 1
our Noble Senators, move all in a body, and let there be no Planetary motion of any in particular, turn upon an axletree which hath theſe two Poles, *Religio vera & una*, and *ſalus populi ſuprema lex*: Sincerity is the mother of conſtancy, *meum & tuum* are the worſt byas that can be in men of publike place; private ends muſt of neceſſity divide you among your ſelves, retard the common work that is under your hand, diſhonour you both before God and men: And ſo for you that are Officers and Commanders in this War, carry you no private aymes to ſerve upon the publike arms; It is no time to ſeek Vineyards and Olive-yards, blow not the coals to keep War alive for a trade to get by; was not he a famous Dictator of *Rome* that was fetcht from the Plough, routed the enemy, and returned to his Plough again? I fear many of ours are not of his temper.

Take heed leſt ſucceſſe breed diſeaſes in you, and 2
that in great Commanders, whoſe hand was in the atchievement, is pride and ſelf-glory, which is a corruption wee hardly put off, untill we put on our winding ſheet; and in others that had no ſhare in the Action, it is æmulation and envie; yea though both did valiantly, yet if *Saul* be but his thouſands and *David* his ten thouſands, there growes a core upon it: It makes many an impotent ſpirit ſullen when hee looks upon another mans Trophie or Triumph. The Lord lay this evill ſpirit when it ariſeth; doe we conquer for our ſelves or for the publike? muſt no ſtarre ſhine beſides our ſelves? Let God have all the glory

from

from you all, and then you will have nothing to æmulate in one another; & it is worthy our acknowledgment unto God, who lets not looſe this evill ſpirit betweene the two Nations, but that they are equally earneſt to heap all the glory upon God; which is the only way to kill æmulations and points of honour, which would ſooner untie the knot than the enemies ſword.

Finally, Let all men fortifie their hearts againſt the evils that follow good ſucceſſe, that wee be not made more looſe in our Covenant than before, for wee have reaſon to account this day to be the fruit of our entring and holding faſt unto that: I ſay this day which ſhews you the two Nations formerly *two*, now made one in a Covenant, in the field together, in a victory together, and in a Pulpit together, paying unto God his prayſes, and ſo let them be for ever, *one*

Hoſea 11.12. *Judah yet ruling with God, and faithfull with the Saints.*

FINIS.